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SCS #1250

Thomas F. Towner

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The Rev. Alexander Webster,
born at Edinburgh in 1707,
died in January 1784.

Minister of Culross, 1733;
Tolbooth, Edinburgh, 1737-84;
Moderator of the General
Assembly, 1753; Dean
of the Chapel Royal, 1771.

He is disparaged in the
'Autobiographies' of Carlyle
of Inveresk, pp. 238-43,
319, 324, but he was
a very able and a very
popular man, kind to
the poor, and author of
a noble scheme in aid
of widows of ministers.

It is not very generally known that an engraved portrait of him appeared in the 'Scots Magazine', 1802.

He was an ardent supporter of the Hanoverian dynasty against the Jacobites.

Other published sermons are 'Wicked Life', 1740; 'Supernatural Religion', 1741; 'Zeal for Civil Interests', 1754.





HEATHENS

PROFESSING

JUDAIISM

WHEN

The Fear of the *JEW*S fell upon them.



THE NEW YORK

HEAVEN

AND EARTH

BY J. J. J. J.

NEW YORK

1840

THE NEW YORK

HEAVEN

AND EARTH

BY J. J. J. J.

NEW YORK

1840

*Heathens professing Judaism, when the
Fear of the Jews fell upon them.*

The Substance of Two
S E R M O N S

Preached in the
Tolbooth Church *Edinburgh*,

On Occasion of

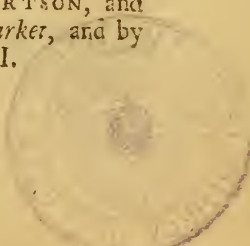
The Thanksgiving, *June 23d 1746*, appointed by the late *General Assembly of the Church of SCOTLAND*, for the Victory obtain'd over the Rebels at the Battle of *Culloden, April 16th 1746*.

By ALEXANDER WEBSTER one of the Ministers of the said Church.

— *I know the Blasphemy of them which say they are
Jews. and are not, but are of the Synagogue of Satan.*
REV. ii. 9.

EDINBURGH,

Printed by T. LUMSDEN and J. ROBERTSON, and
sold at their Printing-house in the *Fish-market*, and by
the Booksellers in Town. M.DCC.XLVI.



MEMORANDUM

TO THE HONORABLE SENATE
OF THE UNITED STATES

IN RESPONSE TO A RESOLUTION
PASSED BY THE SENATE
ON MAY 1, 1876

RELATIVE TO THE
REPORT OF THE
COMMISSIONER OF THE
LAND OFFICE

ON THE
LANDS BELONGING TO THE
UNITED STATES

AND
ON THE
LANDS BELONGING TO THE
SEVERAL STATES

AND
ON THE
LANDS BELONGING TO THE
INDIAN TRIBES

AND
ON THE
LANDS BELONGING TO THE
MILITARY RESERVES



To all Those
Whose Concern for the
Welfare of our *JERUSALEM*,
And Zeal for the
BRITISH ISRAEL,
COMMENCED
Before the Battle of *CULLODEN*;

This DISCOURSE

Is respectfully Dedicated

By their

Sincere Friend, and

Obedient Servant,

The AUTHOR.

THE DISCOURSE

OF THE

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THE DISCOURSE

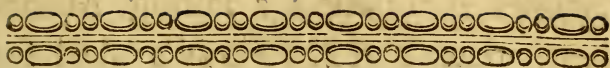
OF THE

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THE AUTHOR



To the Honourable,
 Lieutenant-General *George*
Preston of Valleyfield,

Lieutenant-Governor of the Castle of
Edinburgh, &c.

THE following Sermon, Brave
 Sir, claims your *special* Pa-
 tronage, as dedicated in a
particular Manner to such good old
 Friends of our excellent Establish-
 ment, whose *long* and *faithful* Services
 in Defence of their King and Country
 so justly merit immortal Honour.

The disappointed Hopes, by your
unshaken Loyalty, of a *Jacobite* Party,
 once big with the Expectation of
 gaining the neighbouring Fort, are to
 Enemies

Enemies themselves a lasting Monument, that *PRESTON's* Zeal for the *illustrious House of HANOVER* does not take *Date* from the 16th of *April* 1746.

I will be forgiven to say, without derogating from the Regard due to any Person whatsoever; Happy was it for my Fellow-citizens, and happy for the Nation, that the Castle of *Edinburgh* was then blessed with such a *prudent* and *faithful* Governor!

Permit me, SIR, to take this Opportunity of acknowledging to the World, that I have the Honour to be, with all true Whigs,

Your much obliged

and very humble Servant;

Edinbr. July 14.
1746.

ALEX. WEBSTER.



ESTHER viii. 17.

-----*In every Province, and in every City, whithersoever the King's Commandment and his Decree came, the Jews had Joy and Gladness, a Feast and a good Day: And many of the People of the Land became Jews; for the Fear of the Jews fell upon them.*



WHEN some few Years ago the languishing State of this Nation called *every true Briton*, to oppose the pernicious Schemes of Self-seeking Men, when the many bleeding Wounds of an injur'd Prince and People required the immedi-

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ate

ate Assistance of *each* friendly Hand ; I took Occasion, from the amiable Example of *Mordecai* and *Esther*, to excite in my own and in every Breast a generous Concern for the *publick Weal*: — And, from the impending Ruin of the *Jews* through the *Advice* and *Instigation* of a wicked *Haman*, was careful to caution against those destructive Measures which have since proved *one* of the fatal Springs of the present execrable Rebellion.

That the Abettors of Tyranny and Oppression, under the Cover of Recantations, Vows and Oaths, mixed in with the Friends of Liberty at that Time ; — That the seemingly disinterested Zeal of many pretended Patriots had *no higher Aim* than themselves ; — That some have attempted *unjustly* to improve what was *only* meant to rectify the Errors of the Administration, as Arguments against our valuable Constitution itself ; — And have even dared to impute the criminal Conduct of faithless Servants, to their Royal Master, cannot now be disputed. — Shall we thence infer, — That publick Spirit is a *mere Name*? — That Patriotism, or the Love of one's Country, is the *high Road* to

to Rebellion? — That *those* who complained of the Mal-administration of evil Counsellors, and *not those* who gave rise to such Complaints, have pay'd the Way to the present Disturbers of our Peace? — And that henceforth the Ministers of Righteousness ought to be silent Witnesses of *Bribery* and *Corruption*, *Perjury* and *Wickedness*? —

He may perhaps be an *honest*, but I will venture to call him a *weak* Man, who can admit these Conclusions. What Notion would we form of one, who because *Christianity*, the most valuable Institution in the World, has been perverted to the worst Purposes, resolves to give up his Christianity altogether? Or because so many have misimproved their *Understanding*, the distinguished Gift of Heaven to the rational World, wishes to commence *one* of the Brute Creation? And is it not a Species of the same Folly, to neglect the *habile* Methods of remedying Corruptions in Church or State, because artful Men, by misinterpreting our commendable Zeal, may seek to kindle the Flames of Disaffection? That is, in plain *English*, every Man, from the *ima-*

ginary Fear of ruining his Country, should stand by till the Ruin of his Country be *certain* and *inevitable*.

'Tis no doubt infinitely below the *Servant* of Christ, to become the *Servant* or *Tool* of a Party ; unbecoming the *sacred Place* where he ministers, to entertain his Hearers with railing *Accusations* : But, methinks, *Faithfulness* to his God, his King and his Country, obliges him to *cry aloud and spare not*, when Attempts are made, from *whatsoever* Quarter, to wrest from us *any* of our valuable Privileges. And I perswade myself, every Minister of the Gospel, when teaching the important Doctrines of *Repentance towards God*, and *Faith towards our Lord Jesus Christ*, will, as *necessarily* connected with this, faithfully point out, on all proper Occasions, the *national* as well as *private* Sins, that call for *such* Repentance ; and will not cease to warn those under his Care, to beware of *such Men* as at *once* or *piece-mail* would take from them the holy Scriptures, the *alone* Foundation of their Faith.

Few will deny, *hereditary Slaves excepted*, that, when ALL is at Stake, ALL may
and

and ought to interest themselves ; and it seems a just Consequence, that ALL ought at ALL Times to use their best Endeavours for the Safety of the Commonwealth, with a Zeal and Activity *proportioned* to the threatened Danger.

If those in Power might go so far as to embark their Sovereign and Fellow-subjects in an *unsound Bottom*, and *without Controul* command them to lanch into the deepest Waters, destitute of Helm and Sails, Anchor and Tackling ; The sinking Vessel would *effectually* and *soon* convince the World, that a Right to act in Self-defence *only* at such a Time when ALL was *thus* at Stake, is, in other Words, a Right to save ourselves *when* irrecoverably lost ; the Doctrine of *mistaken* or rather *designing Men*, who have destined free-born Britons to Slavery and Destruction.

The Man who can observe with an unconcern'd Eye, a Constitution gradually weakening, will probably not be *much affected* with its total Ruin ; and, on the contrary, the *same friendly Principle* that disposes to cure the *slightest* Disease in the Body Politick, must

must *much more* incline to prevent a mortal Wound.

These and the like Reflections are so obvious, and the Reasons of opposing the *more secret* as well as the *open Enemies* of our happy Establishment so much the *same*, that I have ever counted myself to have done but a *Part* of my Duty, when inspiring you, my Brethren, with a just Abhorrence of *avowed Rebellion*; and have not been wanting, as you all know, to guard your Minds *also* against the dangerous Infection of *pretended Friends*.

Animated still with the *same Sentiments*, I shall always reckon it my Honour to improve *every proper* Opportunity of placing in a true Light the Enemies of his MAJESTY'S PERSON and GOVERNMENT, *however dignified* by Names and Titles, and screening their black Designs under the Pretence of distinguished Loyalty.—With this View, when you are assembled at this Time to rejoice in the agreeable Prospect that the present Rebellion *hastens* to its Conclusion, — it is proposed, thro' Divine Assistance, to consider the Text just now read in your
Hear-

Hearing; which Portion of sacred Writ, when suggesting suitable Meditations on occasion of our happy Deliverance from the *Emissaries of France and Rome*, will warn us also of a *perfidious Race* who lurk in our own Bosom.—*In every Province, and in every City whithersoever the King's Commandment and his Decree came, the Jews had Joy and Gladness, a Feast and a good Day; and many of the People of the Land became Jews, for the Fear of the Jews fell upon them.*

In these Words, as illustrated by the Context, the following Particulars deserve our *special Notice* ;

First, The universal Joy of the *Jews* ; *In every Province, and in every City, the Jews had Joy and Gladness.*—ALL were in Danger ;—ALL are delivered !—Therefore ALL rejoice.---No Heart unaffected,---No Tongue silent !

Secondly, The Greatness of their Joy, pointed out by several emphatical Words ; *They had Light, and Gladness, and Joy, and a good Day* (a). Great was their Danger,—Great their Deliverance,—and their Satisfaction

(a) Verses 16, 17.

faction is proportional;—They had gone forth weeping, and now they return rejoicing.--- According to the Days wherein they were afflicted, and had seen Evil, so are they made glad.

Thirdly, The particular Ground of their Joy; *Whithersoever the King's Commandment and his Decree came, the Jews had Joy and Gladness.*—The King's Commandment reversing the bloody Edict (*b*), whereby ALL of them, Young and Old, little Children and Women, were bound over to Death and Destruction; or, as others explain it, the King's Commandment empowering them to act in their own Defence against those who sought their Lives (*c*); the former Deed being, by the Laws of the *Medes and Persians*, irreversible: In vertue of which new Commandment, having obtained a compleat Victory over their Enemies (*d*), they had Gladness and a good Day.—Observe,

Fourthly, In what Manner their Joy and Satisfaction were express'd,—They made a Feast,—gave Gifts to the Poor,—sent Portions

(*b*) Chap. 3. 13. (*c*) Chap. 8. 11. (*d*) See Chap. 9. 1.—17.

tions one to another,—paid all due Honour to *Mordecai* the Instrument of their Deliverance,—and appointed an annual Festival.

They made a Feast ; a Thing customary among the *Jews* and other Nations on Days of *publick Rejoicing*; and, when kept within the Bounds of *Reason* and *Temperance*, permitted by our heavenly Father, who allows on *such Occasions* the more liberal Enjoyment of the good Things of this Life, that his Bounty in giving, and Kindness in preserving them, may be acknowledged with becoming Gratitude.

They gave Gifts to the Poor (e), as a proper Expression of their Thankfulness to our gracious God their liberal Benefactor, who considers *what is given to the Poor, as lent to the Lord* (f); and, having at *this Time* so remarkably preserved their Substance from being the Spoil of rapacious Foes, it was doubtless *highly reasonable*, that, as good Stewards of the manifold Gifts of Heaven, they should clothe the Naked, feed the Hungry, and give Drink to the Thirsty.—

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They

(e) *Esth.* 9. 22. (f) *Prov.* 19. 17.

They sent Portions one to another (g), in Testimony of their Union and Affection, and mutual Congratulations, on their merciful Preservation from the Hands of the common Enemy.— It was meet that they who lay together in Sackcloth and Ashes, fasting, weeping and wailing (h), should rejoice together on the Day which was turned unto them from Sorrow to Joy, and from Mourning into a good Day (i).

They paid all due Honour to the Instrument of their Deliverance. *MORDECAI* was great among the Jews, and accepted of the Multitude of his Brethren (k): “Not only great above them, far more
“exalted than they, but great in their
“Eyes;” highly honoured and esteemed by them, and his whole Conduct dear and acceptable to them. *When the Ear heard him, it blest’d him; and when the Eye saw him, it gave witness to him: He delivered Thousands from Destruction, and hence the Blessing of many that were ready to perish came upon him.*

Once

(g) *Esth.* 9. 22. (h) *Esth.* 4. 1--3. (i) *Esth.* 9. 22. (k) *Esth.* 10. 3.

Once more, The *Jews* appointed an annual Festival (1), in Commemoration of the Divine Wisdom and Goodness, so conspicuous in their wonderful Deliverance, and ensnaring the Wicked in the Work of his own Hand; that they themselves, their Children, and Generations yet to come, might set their Hope in God, the Hearer of Prayer, the Saviour in Time of Trouble, and the never-failing Friend of injur'd Innocence.

Lastly, You may observe in the Text what Part many of the *Medes* and *Persians* acted on this Occasion; they *became Jews*, or rather pretended to become *Jews*, for the Fear of the *Jews* fell upon them.

We will not deny that the glorious Appearance of the God of *Israel* in delivering the *Jews*, when Men would have swallowed them up quick, might prove a blessed Mean of determining some Natives of the Land to embrace the true Religion, and sincerely unite themselves to that happy People so remarkably saved by the Lord, the Shield of their Help, and the Sword of their Excel-

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lency:

(1) *Esth.* 9. 20.---32.

lency: But one might, perhaps, venture to say, that, by *many of the People of the Land becoming Jews*, the sacred Writer means little more, than that *many* now pretended great Friendship for the *Jews*, and seemed ready to assist them against their Enemies. And if you understand this Phrase, as we shall do, according to the Opinion of Interpreters, that many of the *Persians*, actually professed *Judaism*, it may be justly observed, That their sudden and hasty Change, and the Reason assign'd for it, gives too good Ground to think that this Change, as to the far greater Part, was *only* in Appearance; and their Profession of *Judaism* a mere Pretence to screen them from the just and impending Vengeance due to their wicked Designs.

The Text and Context, thus explain'd, naturally lead us, suitably to the Intention of our present Meeting,

1st, To meditate on our present Situation as similar to *that* of the *Jews*, of whom it is said, they had *Light and Honour, and a good Day*.

2^{dly},

2dly, To imitate them in making this good Day a Day of Gladness and Rejoicing,

3dly, To express our Joy in the same social, grateful Manner, according to the Nature of our Deliverance, and Genius of our holy Religion.

Lastly, To make some Remarks concerning the pretended Subjection of the *Medes* and *Persians* to the *Jewish* Institution.

First, We are naturally led to meditate on our present Situation as similar to that of the *Jews*, of whom it is said, they had *Light and Honour, and a good Day*.

The Parallel cannot be supposed to hold in every Instance, or in lesser Matters; but, as to the great Lines of their History, the Resemblance is abundantly obvious; and that in respect—Of our Deliverance from the prodigious and impending Ruin to which we were exposed;—The Victory we have obtained over our Enemies;—The Rest we now enjoy from their lawless and violent Assaults;—and the Prospect of future Peace and Tranquillity *.

I. Our

* I dare say, none will imagine me so foolish as to attempt the running a Parallel betwixt our Situation in all
Respects

1. Our merciful Deliverance from the prodigious and impending Ruin to which we were exposed.

A whole People devoted to Destruction, as in the Instance before us ;— the design'd Sacrifice of their Blood-thirsty Enemies ;— in

Respects and that of the *Jews* ; but it will be universally admitted, that the Circumstances of two Nations may in *some* Respects be *every Way* similar, and in *other* Respects widely different, nay quite opposite ; and that the Characters of Two or more Persons may be the same in *one* View, when in *another* you will find no Resemblance : Thus in the Case before us, tho' a thousand Things may be said to shew the different Situation of free-born *Britons*, the Subjects of a gracious Prince, and the *Jews* scattered up and down the Dominions of a *Persian* Monarch ; it will nevertheless remain true, that our Situation bears a near Resemblance to theirs in the Particulars above-mentioned, first with respect to their Danger, and afterwards as to their Deliverance.— Again, tho' it needs no Penetration to see that the Character of *Haman* and his Abettors will by no means apply in every View to that of any Persons amongst us ;— yet those who formerly in a more imperceptible Way, or the Son of the Pretender and his Party who in an open and more hostile Manner, sought of late to destroy our civil and religious Interests, may justly be considered as having acted the Part of *Haman* and his Abettors ; their Characters agree in this main Point, that both sought to ruine the Church and People of God.— Due Attention to this is all that seems necessary to the right understanding of the following Discourse, and for preventing Cavils.

in the utmost Danger of losing their ALL; — every Thing valuable in Life, and Life itself at Stake; is doubtless a proper Picture of our late melancholy Situation, when threatned with the utter Ruin of all our important Interests.

Here I shall only give Hints of what I have frequently, and more largely, set before you, especially since the Commencement of these perillous Times.

The Injustice and Oppression, Rapine and Plunder, Bloodshed and Murder, hitherto occasioned by this most wicked Rebellion; is but a faint Emblem of the *direful Misery* and *Destruction* that would have attended its further Progress. What a frightful Scene of the most shocking Barbarities pass before our Eyes, in Proportion as this *unnatural Monster* is supposed to have made its Way once more through our dear Country! — “The Desolation of God’s Sanctuary; — the Slaughter of his Servants;” — Numberless Innocents robbed, slain, massacred; — Friends and Acquaintances tearing each others Bowels; — Parents and Children embrewing their guilty Hands in
one

one anothers Blood;—Fire and Sword, War and Famine, spreading Misery and Desolation all around;—Horror and Anguish, Pain and Distress, everywhere triumphant.

One Enemy seeks to rob us of our Estate, —another to deprive us of our Friends, —a third to enslave and oppress, —a fourth would wrest from us our holy Religion:— But here is an Enemy the Composition of all Evil, who would at *once* deprive us of ALL those Blessings, and bring upon us ALL this Misery. Believe it, my Brethren, —our Nation and Church, —our Laws and Liberties, —our Bibles and Property, —ourselves and Children, must all have perished in the overflowing Deluge.—Then farewell Freedom and Liberty of Conscience; farewell the peaceable Possession of the Sanctuary; farewell the pure Religion of Jesus; farewell all the inestimable Privileges of the late happy Revolution, the Purchase of so much Treasure and Blood.

These are not mere Conjectures, or distant Probabilities; but the *almost necessary* Consequences of the *suppos'd Success* of our Enemies. —What could have been expected from

from *Rome*, but *Romish* Superstition and Will-worship?—What from *France*, but *French* Tyranny and Oppression?—What from an arbitrary Monarch, but the Chains of Slavery?—What from a resolved Papist, but the Ruin of the Protestant Interest?—What from an idolatrous Prince on the Throne, *even supposing Force out of the Question*, but the sudden universal spreading of the fatal Contagion through City and Country?—What from lawless starving Banditti, but the Spoiling of our Persons and Goods?—And what from the bloody House of *Stewarts*, but Fire and Faggot, Racks and Tortures?

Was ever a People so infatuated as some amongst us, who would have exchange'd our most gracious and rightful Sovereign King *George II.* for one of this merciless Race, a mere Pretender to every Thing but Bigottry and Cowardice? How had the God of this World blinded their Minds, when willing to rest our holy reformed Religion on the Word of a Papist, whose Principle it is to lie for God, and whose Hope of Heaven, if he hopes for a Heaven at all, must rise in Proportion as he can deceive

D.

and

and persecute those who differ from him? Witness the many Edicts of Popes and Councils, and the barbarous Massacres of too credulous Protestants.

Alas, my Brethren, had God in his Anger given us *such* a King as this, or had we been gull'd over by false Appearances and fair Speeches, trusting to the *Honour of an imaginary Prince, or the Faith of a pretended Christian* (a), we might this Day have been repenting our Folly in a Dungeon, or on a Scaffold. Sure you are not unacquainted with the persecuting Spirit of Popery; you have not yet forgot what you have seen, or have heard, of the late unhappy Times, when Poverty and Want, Famine and Nakedness, Peril and Sword, were often the necessary Attendants of genuine Christianity, and every publick Place the Theatre of the most inhumane Cruelties. Don't you know, that our Ancestors were rack'd and tortur'd, dragoon'd, and massacred, for no other Reason but worshipping the Lord God of their Fathers after the Way which the Enemy ignorantly call'd *Heresy*? Such like was the dread-

(a) See the Pretender's Son's second *Manifesto*.

stances lead us to reflect on the many signal and similar Appearances of Providence in our Behalf, all tending to the compleat Conquest at length obtain'd over the Rebels.

When we, as the *Jews*, were under the Power and lying at the Mercy of our Enemies, they seem restrain'd, in a Manner almost as wonderful, from immediately prosecuting their wicked Designs.

The fatal Action at *Preston* had given them all Advantages.—The universal Horrour and Surprise of our Neighbours in the Southern Parts of the Island, then destitute of the proper Means of Defence (*g*), seem'd to open a Passage to the Capital itself.—And I may add, A strange Conjunction of other Circumstances, unhappy for us, favourable for them, threatned universal Desolation. But our merciful God infatuated their Counsels! Instead of improving the Opportunity, they --give Way to Sloth and Indolence ;—dream of scaling Walls without Ladders ;—forming Blockades without guarding the proper Avenues ; storming Castles without a Breach ;—and taking Forts thro' the mere Power of Im-

(*g*) Our Army at that Time was not arriv'd from *Flanders*.

Imagination (*h*);—hoping, at *one* Time, to bribe the most faithful Servant to betray his kind Master;—fancying, at *another*, to frighten, into a Surrender, the brave *Preston*, who “ never knew Fear but in his “ Enemies Face (*i*).”

To proceed ; We were once more *as a Prey in their Teeth*, and a poor feeble Bird already in the Snare of the Fowler, after the strange Scene at *Falkirk*, *January 17th 1745-6* ; a Day concerning which some for their own Sake may possibly wish, *Let Darknefs seize upon it, let it not be joined unto the Days of the Year, let it not come unto the Number of the Months* ; But a Day that shall perpetuate the Honour of the valiant *Huske*, and the Memory of a *Munro*, a *Whitney*, and many other valuable Officers then given up to the Slaughter ; and doubtless a Day that should ever be remembered by us with Thankfulness to the GOD of BATTLES, who, having the
Hearts

(*h*) The Rebels at this Time had no Artillery proper for a Siege.—(*i*) As the Rebels could have no Access to the Property of General *Guest*, their Declaration of the 30th of *September 1745*, threatening the Estates of those who were then in the Castle, must have been meant principally against General *Preston*.—

Hearts of all Men in his Hand, made Fear take hold *even* of the Conqueror, and victorious Rebels remain the *harmless Spectators* of our scattered flying Army. Shou'd not this, my Brethren, give the more sensible Relish of present Happiness, when we see the Enemy's Fury so remarkably restrained, ourselves rescued out of the Jaws of the Devourer, and brought back from the very Brink of Destruction?

It was *then* that the same God, who raised up *Mordecai* and *Esther* for the Deliverance of the *Jews*; — who raised up King *William*, of immortal Memory, for the Restoration of our civil and religious Liberties, when all was well nigh lost; — the same God, who saved us from utter Ruin at the End of the Queen's Reign, by the timely and peaceable Accession of King *George I.* whose Name shall be in everlasting Remembrance; — and to all these Blessings has added our present *Sovereign*, a just and Protestant King, the true Father of his People:---This same gracious God *then* sent to our timely Assistance his Royal Highness the Duke of *Cumberland*, whom I may call the *special Gift* of Providence,

dence, endowed with uncommon Wisdom in his earliest Years, cool and sedate in the Heat of Youth, brave and intrepid as an old *Roman*, calm and serene as a *Marlborough* amidst the Thunder of the Battle. May he grow in every Virtue, and shine with all the Graces of the Christian! May a Life so important be ever precious in the Divine Sight! When Hundreds fall at his Side, and Thousands at his right Hand, may the Evil not once come nigh him, having the ETERNAL GOD for his Refuge, and the MOST HIGH GOD for his Habitation!

Time will not permit me to consider, however agreeable, the various Scenes of our *opening Deliverance*, from the Arrival of this *illustrious Prince* amongst us, to the *memorable Day* of his compleat Triumph.

As the Fear of *Mordecai* fell upon his Enemies (k); just so the Rebels, deprived of their natural Fierceness and usual Intrepidity, had fled from *England* in wild Disorder before a very few of the King's Troops under the Command of this heroick Prince; and,
struck

(k) *Esth.* 9. 3.

struck with the same Pannick on his Arrival in *Scotland*, they again fly from him in the utmost Confusion and Precipitation, leaving behind them all the Marks of Cruelty and Horror (1). As to the after Assemblage of of these impious Bands, and their *increasing Number*, it appears plainly from the Event to have been meant of Providence, that their Fall might be the greater, and our Deliverance the more compleat.

The many merciful Circumstances, all conspiring to promote this grand Design, cannot now be named.— One Thing is obvious, that Winds, Air and Seas were upon our Side; and that these very Appearances, which seemed at first to look towards them with a favourable Aspect, proved fatal in the Issue.— Were any Part of our Forces surpris'd, and obliged to give Way?— They are led by the kind Direction of Heaven to the *very Coast* where the Enemy's Treasure and Reinforcement from
France

(1) One remarkable Instance of this was the blowing up of their own Magazine and the Church of *St. Ninians*, immediately before their Flight from *Stirling*, *February* last, whereby many innocent Persons were killed.— See a Letter concerning this, printed lately at *Edinburgh*,

France falls into their Hand (a);— The happy Effect of which is well known.---- The Rebels, disappointed of their Hopes, and destitute of the Means of returning again to the *Low Countries*, which might have been attended with the most direful Consequences, were obliged to venture a Battle:— Thinking to have surpris'd our Army, as in former Instances, they set out under Cover of Night for our Camp;— But see again the Divine Agency! One Half of them lost their Way, and the Whole were under the Necessity of retiring; fatigued, dispirited, distrustful of one another:— A favourable Opportunity, happily improved by the ever-watchful *Cumberland*! It seems scarce needful to remind you, that he directly pursued his tumultuous Foes, and forced them to an Action under several

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(a) Every one will see, that the above Paragraph respects mainly the taking of the Money and Soldiers that were on Board the *Hazard Sloop*, who, being forced by the *Sheerness* Man of War to land near to my Lord *Reay's* House, were either killed or made Prisoners by his Lordship's Sons, &c. and those very *Mackays* and *Munroes*, &c. under their Command, who, a few Days before, were obliged to fly from *Dornoch*, being surpris'd by the Rebels.----

Disadvantages.---- What follows ?---- Thousands of the Rebels are slain,--- many of them taken Prisoners,--- all routed and dispersed :--- While, on the other Hand, God remarkably preserved his Majesty's Forces ; few of them were wounded, and fewer of them killed (*b*) : A Circumstance of great Consequence at *all Times*, but more favourable in the present Case, when (*c*)
 “ every brave Soldier, and much more
 “ every valiant and experienced Officer,
 “ is, as the Prophet speaks, *more precious*
 “ *than the Gold of Ophir.*”

The Time of our Deliverance deserves Observation : We were anxious, and sometimes, I'm afraid, apt to repine because this Rebellion had been of so long Continuance ; but now, to every attentive Mind, there appears much of the Divine Wisdom, and even Mercy itself, in that the Trial was not sooner over, or farther lengthned out.— And sure the Place of our Deliverance ought not to be past without due Notice,
 as

(*b*) Only two or three Officers, and perhaps not above Fifty private Men.

(*c*) Dr. *Dodridge's* excellent Sermon, Page 30. on Occasion of the Flight of the Rebels from *Stirling*.

as attended with *this*, among other visible Advantages, That our Army, being nigh the Strong-holds of the Enemy, have had the more immediate Access to pluck up the Seeds of this Rebellion, and sap its Foundations.--- It is likewise to be carefully remembred, that a violent Storm of Hail and Rain, that had lasted for some considerable Time, and might have been extremely hurtful to our Fire-arms (*d*), ceased just as the Battle began.---- The Courage and Bravery of *every* Officer, and *every* Soldier, is no less remarkable; especially considering the Pannick that had formerly seized many of them oftner than once:---- But, above all, the Kindness and Interposition of Heaven is to be revered and adored, in the Preservation of their ILLUSTRIOUS LEADER amidst all the Dangers of the Field and Instruments of Death, when Thousands of such were flying about him, and pointed at him!---- “ Had God permitted the hurtful Sword to have ap-

E 2 “ proached

(*d*) The Battle of *Falkirk* is sufficient to convince, that Wind and Rain may prove very hurtful to an Army who use for the most Part Fire-arms, especially when fighting against broad Swords.

“ proached *this precious Life*, surely the
 “ Joy of our compleat Victory, and na-
 “ tional Deliverance, would hardly have
 “ been felt, and our Shouts would have
 “ been turned into one universal Groan (f).”

But our merciful God preserved him, and has made him, as *Mordecai*, the great Instrument in the Divine Hand of bringing Salvation to an oppressed People ; Salvation obtained in a Way agreeable to our warmest Wishes, great beyond our utmost Expectations, and doubtless far beyond what we deserve. What is said concerning the *Jews*, is equally applicable to us ; *In the Day that the Enemies of the Jews hoped to have Power over them, it was turned to the contrary, that the Jews had Rule over them that hated them; and sought their Hurt* (g). Which leads me to observe,

3dly, That our happy Situation resembles *that* of the *Jews*, in respect of the Rest they enjoyed from the Fear, the Violence, and Oppression of their Enemies, in consequence

(f) Dr. Doddridge's Sermon before quoted, Page 30.

(g) *Ester* 9. 1, 2.

sequence of the compleat Victory obtained over them.

According to the alarming Apprehensions, and racking Thoughtfulness, of our former perplexed Situation,--- proportionable to the Injuries sustained,----- and many more dreaded, for these Months by-past, from the rapid Progress, and growing Oppression of the Enemy ; so great will be the Relish of the Rest we now enjoy.--- Our Houses safe from Fear,---our Streets free from Robberies,---our Cities no longer the *open Receptacle* of Thieves and Murderers,---the Country saved from their wild Ravages and Devastations,--- the peaceable Possession of the Sanctuary,--- and our present Appearance in the House of God under the Shadow of *lawful* Authority ; are all included in *this Rest* from our Enemies.

We may say with respect to avowed Rebels, with some Abatement in the Interpretation ; *The Extortioner is at an End, the Spoiler ceaseth, the Oppressors are consumed out of the Land ; the Habitations of Cruelty are once more become the Habitations of Justice : The Wicked cease from troubling,*
and

and the Weary are at Rest ; sweetly reposing themselves (the violent Storm being happily dispersed) as in a safe Harbour ; and again blest'd with the *free Exercise*, and *full Enjoyment*, of our holy Religion, and excellent Constitution, the great Means of our Happiness here and hereafter ; the Spring of all our Comfort in Life, and all our Hope in Death.

Lastly, The *Jews* had a good Day, not only in respect of *present Rest* from the Oppression of their Enemies, but in regard there was Reason to expect the *Continuance* of this happy, peaceful Situation.

A Victory may be obtained, great Peace enjoyed, and yet all may again soon be overturned ; but here many Things promised a more lasting Blessing :---- The God, who had now delivered the *Jews*, resteth in his Love ; in him *is everlasting Strength*, and *his Goodness endureth continually* (h).----- The King, to whom they had been represented as a wicked, rebellious Sett (i), is now persuaded of their Innocence and Loyalty ;

(h) *Isa.* 26. 4. *Psal.* 52. 1. (i) *Esth.* 3. 8.

Loyalty ; their most inveterate Enemies are no more, and their Abettors unable to make Head against them (*k*).---*Mordecai* their best Friend and Deliverer was next unto *Ahasuerus*, seeking the Wealth of his People, and speaking Peace to all his Seed (*l*). A hopeful Prospect indeed of their future Tranquillity and Advancement !---Your Thoughts have already prevented me in the Application of these Circumstances.—Our Rock is as their Rock, their God our God, equally willing, equally able to defend and protect us, when praying to him, when trusting in him.—Again, vain have been the repeated Attempts of open or more secret Enemies to represent the Church of *Scotland* and its Adherents as a disloyal seditious People, whose Loyalty and inviolable Attachment to the Protestant Succession in the illustrious House of *Hanover*, hath on this, and on all Occasions, shined forth as the Light.—Further, as the *Jews* were, so is this Nation, happily delivered, I don't say from all our Enemies, of which afterwards ; but doubtless delivered from vast

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(*k*) *Esth.* 7. 10. & 9. 5, 8. (*l*) *Esth.* 10. 3.

Numbers who fought our Destruction. I need not repeat, that their Overthrow has been so great, and attended with such favourable Circumstances, for *restraining the Remainder of their Wrath*, that, if the Advantages now gained are rightly improved, may we not reasonably hope for Rest from their future Insults? nay, may we not even hope from the over-ruling Providence of God, which makes the *Wrath of Man to praise him*, that what was intended to destroy, shall more firmly establish, our happy Constitution; *thus snaring the Wicked in the Works of his own Hands*, as in the History before us?

Once more, in Allusion to the Character of *Mordecai*, and his Influence with *Ahasuerus*; Permit me to observe, that the amiable Character of our Great Deliverer under GOD, his generous disinterested Zeal for the publick Good, and his Interest with his Royal Father, must greatly heighten the joyful Expectation, that, by the Blessing of God on his Endeavours, *Jerusalem shall remain a quiet and peaceable Habitation*. More might be added to increase these growing Hopes:

Hopes: We have not only a Friend at Court, but a Friend on the Throne, *who sincerely wishes the Welfare of all his People.* And what good Things may not our Children and Generations yet to come expect from his Royal Highness the Prince of *Wales* and his hopeful Issue!—A Prince whose lovely humane Dispositions, which so eminently adorn his present Sphere, give the highest Reason to believe that he shall one Day become a true Nursing-father to the happy Inhabitants of *Britain*.—Mean Time it ought always to be remembred, that our abounding Sins, if not duly repented of, and washed away by the Blood of Atonement, may soon provoke God to blast the pleasant Prospect; and we are certainly never out of Danger, when so many call themselves OF US, and ARE NOT.—Having thus represented in what Respects our Situation is similar to *that* of the *Jews*, of whom it is said, *They had Light and Honour, and a good Day;*—We shall next shew, as was proposed,

Secondly, That we ought to imitate them, in making this GOOD DAY a Day of Gladness and Rejoicing.—

This needs little or no Illustration. Evil Days don't more *naturally* call for Weeping and Mourning, *than* good Days call for Gladness and Rejoicing.—Gladness proportioned to the Happiness in Possession, or the Blessings hoped for.—If we find the *Jews* so glad and joyful,—what Cheerfulness, what Elevation of Soul may be expected from us!—Did those who lived under the Old-testament Dispensation, *the Yoke of Bondage* (a), and were at this Time scattered up and down the Dominions of a *Persian* Monarch;—Did they rejoice on Occasion of their present Deliverance from the Enemy, when, *notwithstanding of the Probability of their future Rest* (b), they were still in the Hands of ONE MAN, who might by some unforeseen Accident be misled to devote them once more to Destruction!—And shall we the Members of the New-testament Church, so lately rescued from the Malice and Oppression of a savage barbarous Race, —again enjoying the precious *Liberty wherewith Christ hath made us free* (c),—visited with the pure Light of the everlasting Gospel,

(a) Gal. 5. 1. (b) See p. 38. (c) Gal. 5. 1.

Gospel,---the happy Subjects of a *British* Government;---a Constitution, by the benign Influence of which, our civil and religious Interests are so well secured against the *lawless Attempts* of Fraud and Violence:---Shall we remain insensible of all this Happiness?---Shall we not rejoice in the Possession of such darling Privileges, and the hopeful Prospect even of greater Blessings? Consider, my Brethren, *the Deliverance* which God hath wrought for us, *out of the Hands of our Enemies*, “with regard to the “*favourable Aspect* which it has---upon our “Substance,---our Liberties,---our Religion, “and our Posterity (*d*);”---And let each View increase the joyful Sense of our present peaceful and agreeable Situation, who amidst ALL the Faults that may have been committed in relation to *this* or the *other* Particular, and ALL the Difficulties we may yet have to grapple with, are nevertheless, *upon the whole*, the happiest People under Heaven.---Was this inestimable Treasure, the RELIGION OF JESUS, and the LIBERTY

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(*d*) See these Particulars beautifully illustrated in Dr. Dodrige's Sermon already cited, from p. 8. to p. 24.

OF BRITISH SUBJECTS, in the utmost Hazard of being lost? Do we still enjoy these invaluable Blessings? Were ALL of us in Danger of being involved in the *common* Calamity? Do we ALL now share in the *common* Happiness? And ought not ALL to bear their Part in the universal Joy of this GOOD DAY?---Too too many in this City, I am afraid, cannot well suffer this Word of Exhortation, who, instead of rejoicing To-day with the Friends of Liberty, are lamenting over the *dying Hopes* of a Popish *Jacobite* Party.---These we shall leave to mourn either their criminal Indolence in the Cause of God and their Country;---or their rash and unguarded Speeches, to say no worse;—or their sinful active Hand, in aiding the Promoters of this monstrous and unaccountable Rebellion.—Would to God that their Mourning may issue in that *godly Sorrow which worketh Repentance unto Salvation, not to be repented of* (e).—We go on to shew,

Thirdly, That the Text and Context calls all the true *British Israel* to imitate the *Jews*,
by

(e) 2 Cor. 7. 10.

by expressing their Joy on account of this GOOD DAY, in *somewhat* of the same social, grateful Manner, according to the Nature of our Deliverance, and the Genius of our holy Religion.

Here a few Words must suffice, that the more Time may remain for the last Head of Discourse.——

The Jews, as was already observed, *had Feastings and other publick Rejoicings*;—In which Repects you have not been wanting: And instead of exhorting you to Things of this Nature, however warrantable *under proper Limitations*, 'tis by far more becoming the Place where I now stand, to warn and caution you against running with *many* of the *Jews* to the same Excess of Riot (*a*); lest instead of the manly, religious Joy of the CHRISTIAN, you taste only the low, earthly Gratifications of the HEATHEN or JEWISH Sensualist, whose grovelling Pleasure, baser than that of the Brute Creation, loses itself amidst the Fumes of intoxicating Liquors.

They

(*a*) See *Prideaux's Connections*, Part 1. Book 5.

They gave Gifts to the Poor.-- Your known Liberality, my Brethren, throughout all the Churches, supercedes what might be said for enforcing the strictest Imitation of this reasonable and necessary Duty, especially on Days of Thanksgiving for Deliverance from publick Danger:-- You have often felt the exalted Pleasure flowing from Acts of Charity and Beneficence;--- You have frequently known, from your happy Experience, that it is far *more blessed to give than to receive.*

Go on, as the charitable Disciples of Jesus, to the more abundant Exercise of this Divine Grace, and you shall share in the Joy of God himself, who delights, who glories in supplying the Wants of his needy Offspring: ---- The necessitous Case of the numerous Poor we have always amongst us, and the calamitous Circumstances of the many Families and Orphans, reduced to the utmost Straits through the late mournful Situation of our Country, are so many loud Calls to open every Heart and Hand, that you may *give Gifts unto the Poor* according to your several Abilities; thus
shall

shall you express, in a truly noble, Christian Manner, your *thankful Gratitude* to the liberal Giver, and merciful Preserver of all you now enjoy ; and thus shall you *make to yourselves Friends of the Mammon of Unrighteousness*, that, when ye fail, they may receive you into everlasting *Habitations* (b).--- Again,

The Jews sent Portions one to another.---- Which may hint to us the many social, endearing Duties, that should ever adorn the Character of all true Protestants, and every honest-hearted *Briton*, especially in Times of uncommon Danger, or uncommon Deliverances.--- Fervent Prayers at a Throne of Grace for our Brethren and Companions Sake ;--- A generous Concern for one another's Welfare ;--- A warm Regard for the Prosperity of them who love and seek the Good of the House of the Lord our God ;--- Mutual Acts of *special Kindness* and Affection ; and the most vigorous, constant Endeavours in the Pursuit of each others' Happiness ; Are all our undoubted Duty (c).---- But suffer me to

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(b) *Luke* 16. 9. (c) See *Psal.* 122. 6, 7-9. *Phil.* 2. 4.

recommēd, in a particular Manner, an Union of Hearts and Hands as to the Measures which may be thought proper for promoting the Interest of Individuals, in a due Subordination to the Good of the WHOLE.-----Private Differences, and Party-factions should doubtless all cease, when the common Enemy would come in like an overflowing Flood ; one Heart and one Mind, in such Times of mutual Danger, are our Glory and our Strength : If at Variance amongst ourselves, we are an easy Prey ; but, if firmly united *as a City compactly built together*, vain shall be the Attempts of our foreign or domestick Enemies to scale our Walls, or disturb the Peace and Prosperity of our Palaces.

But farther, *The Jews paid all due Regard to Mordecai, Esther, their other Friends, and all the Instruments of their Deliverance.*--- And, I perswade myself, nothing will be wanting on your Part to testify the just Regard of your *grateful Hearts* to the Friends and Guardians of our excellent Establishment.--- You will agree with me, that it is not easy to expres how much Love and Respect we
owe

owe to the ILLUSTRIOUS PRINCE, the great Instrument in the Divine Hand of preserving or restoring to us at this Time every Blessing that can make Life easy or happy: The GENEROUS HERO whom we see giving up, *for our Sakes*, with the Pleasures and Honours of a Court, submitting to the greatest Hardships, and the most painful Labours, exposing himself to the Changes and Injuries of Weather, to the Dangers, and even to all the Horrors of War ;----Circumstances which ought greatly to endear to us, and excite a peculiar Regard for, the KING and Royal Family, which produces such signal Instances of *true Bravery* and *publick Spirit* in this effeminate and selfish Age.---You would not, I apprehend, forgive me, if I should on this Occasion omitt to mention the NOBLE PEER, of distinguished Loyalty to his Sovereign, and Affection to his Country ; who has often represented his Majesty in our General Assemblies, in a Manner so acceptable to his Royal Master, and so advantageous and endearing to this

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Church.

Church.--- The HONOURABLE HIGHLAND CHIEF must not be forgot, whose *inviolable Attachment* to his Majesty's Person and Government, and timely Services for both, no Man ever called in question ; the *unshaken Fidelity* of whose Clan is one Instance, what probably might have been the happy Temper and Disposition of many other *Highlanders*, had their Masters been *equally* careful to inspire them with the same Principles of Religion and Loyalty.— The TRULY GREAT MAN must not be passed in Silence, whose uncommon Qualifications fit him equally for shining in the Camp and on the Bench ; and who, I may say, has been, with the Assistance of his NOBLE FRIEND, the great Bulwark of Loyalty in the more Northern Parts of our Island.--- You have, I doubt not, already called to Mind, the GENIUS of *Scotland*, the Ornament of the Law, and Patron of Justice ; of whose sincere and valuable Friendship the *British* Constitution may justly boast.----- To this Number of honest-hearted Whigs, every
one

one will add the *true* SON of *such* a Father, the late Servant of the Crown, whose Fidelity to his Trust, and known Abilities for a higher Office, so eminently adorn his other amiable and growing Qualities. — Time forbids me to mention the other GREAT and GOOD MEN amongst us, to whose kind Offices, during the Course of this Rebellion, we are *signally* indebted.----- But, when exhorting to give civil Honour and Respect to whom it is due, I must not forget to remind you of the *supreme Honour* and *profound Veneration* due to the GREAT GOD, the Author of *all* our Mercies, in respect of whom the Creature is *as* nothing, and at best only a Mean in the Hand of him whose *Arm alone brings Salvation*; to whom therefore all our Praises must ascend, and in whom all our Joy ought to centre. — And this leads me to observe,

Lastly, *That the Jews appointed an annual Festival † in Commemoration of the great Things*

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which

† Some think they likewise appointed an annual Fast, to keep in Mind that Sin had been the Cause of their Distress, and Prayer the Mean of their Relief.

which God had at this Time done for them.----

And with respect to us who live under the more perfect Dispensation of Grace, which does not consist, even as to its external Forms, *in Meats and Drinks* ; we are the more bound to comply with the spiritual Meaning and Intent of such religious Festivals, by shewing forth, in spiritual Sacrifices suited to the Genius of Christianity, the marvellous Loving-kindness of our gracious God.-----Doubtless from us may be justly expected---Souls magnifying the Lord, Spirits rejoicing in God our Saviour (*i*), Hearts warmed with Love and Gratitude to our Almighty Friend, who has delivered our Souls from Death, our Eyes from Tears, and our Feet from falling (*k*) :---Mouths filled with the high Praises of the Lord God of *Israel*, who has so remarkably visited and redeemed his People (*l*) :-----Lives consecrated to the Honour of the God of our Life, the Length of our Days, and the Rock of our Salvation (*m*) :---A firm Trust in an all-governing Providence in every After-difficulty, which has so often,
and

(i) *Psal.* 116. 8. (k) *Luke* 1. 68. (l) *Psal.* 116. 9.
(m) *Luke* 1. 46.

and even at this present Time, lifted our Head above all our Enemies (*n*) :-- Just Notions of the Duty and Advantages of Prayer, now so happily experienced, *as* the blessed Mean of Heaven's Appointment for obtaining the Divine Assistance in the Day of Trouble (*o*) :--- The due Improvement of the Sanctuary-service, and Means of Grace, of which we were so lately deprived (*p*) :--- Holy Jealousy and Watchfulness over ourselves, lest, when God has spoken Peace, we should return again to Folly (*q*) :---- By these and the like Exercises of pure and undefiled Religion, we are called to testify the most ardent Love, and active Gratitude, to the holy One of *Israel*, our God and our Redeemer (*r*) ; and thus perpetuate to latest Ages the Memory of his great Goodness.

I cannot conclude this Head without observing, that it seems highly becoming the Followers of the merciful Jesus, when rejoicing in their own and the national Deliverance, to drop a Tear over the melancholy

(*n*) *Psal.* 27. 1.-----6. 2 *Tim.* 4. 17, 18. (*o*) *Psal.* 50. 15.
 (*p*) *Revel.* 2. 5. (*q*) *Psal.* 85. 8. (*r*) *Luke* 1. 74.

choly Circumstances of many around them.
 — *Every Battle of the Warrior is with confused Noise, and Garments rolled in Blood* (s); a gloomy Night-piece, which ought doubtless to excite all the compassionate Powers of the human Mind.-----How moving the Lamentations of the affectionate Wife, *for ever* separated from the dear Partner of all her earthly Joys!---How affecting the Sighs of aged Parents, who mourn the Loss of an *only*, a beloved Child!---How piercing the bitter Cries of the *helpless* Orphan, bereaved of a kind Guardian and Protector!---Alas, my Brethren, the brave, the pious GARDINER, “who feared to sin, but not to fight,” is no more!---KER, once a lovely Youth, the Hope of his Country and the Darling of his Parents, has bid us a long Farewel!---How many at this Time ly bleeding in their Wounds!---What vast Numbers of thoughtless Souls have been of late hurried into an eternal World! and what an awful Prospect lies before our unhappy Enemies, in Danger of suffering the just Punishment

of

(s) *Isa. 9. 5.*

of their Crimes ! O that our merciful God and Father in Christ may give them their *Souls for a Prey*, and make them for ever share in the Grace and Love of a forgiving Saviour !----- How dreadful the Evil of Sin, whence come all these Wars and Fightings !----- How earnestly should we long and pray for the blissful, Time, when the **GOD OF PEACE** *shall make Wars to cease unto the Ends of the Earth (t), and there shall be nothing to hurt or destroy in all his holy Mountain (u).*

We proceed, in the 4th and last Place, to make some Remarks arising from *the pretended Subjection* of the MEDES and PERSIANS to the *Jewish* Institution, which in our present Situation demand the most serious Attention.--- *Many of the People of the Land became Jews, for the Fear of the Jews fell upon them.*

1st, *When the Designs of wicked Men, who seek the Ruin of the Church and People of God, are happily disappointed, many Heart-enemies become Lip-friends.*

What vast Numbers were ready to assist
Hamans

(t) *Psal.* 46. 9. (u) *Isa.* 11. 9.

Haman in the Execution of his barbarous Plot, while they could hope for Success? Many of whom, *as the Text informs us*, deserted his sinking Interest, and immediately struck in with the prevailing Party, *pretending* to become *Jews*, the Worshipers of the true God, tho' at Bottom downright Idolaters; and would now be thought the very GUARDIANS and SAVIOURS of *that* People, whom a little ago they were resolving to rob and plunder, kill and destroy with unrelenting Rage.

2dly, *Such disguised Enemies are not always confined to a Corner, or to one Sett of Men; but may be found lurking amongst all Ranks, and even sometimes occupy the highest Places.* We see in the History before us, the immediate Servants of the Crown, Ministers of State, Rulers of Provinces, Lieutenants and Deputies, formerly the servile Dependents of *Mordecai's* implacable Enemy (v); all now feigning the highest Regard for the *Jews*, and most dutiful Submission to *Mordecai*; seemingly desirous to increase his Power, celebrate his

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(v) *Esth.* 3. 1,---6;

Triumphs, and advance his growing Honour (x). View the Palace, the City *Shushan*, the Villages and the Provinces, and there you shall find the most impious Heathen screening himself under the Mask of the most religious *Jew*;-----Crowds of such around *Ahasuerus's* Throne,-----vast Numbers of them in his Army,---many in Offices of civil Trust,---nor any Place free from Swarms of those Time-servers.

3dly, *Pretended Converts of this Sort to any Interest or Persuasion will on certain Occasions, and for a Time, go all Lengths with its real Friends.*

If you appoint *any* particular Test, they are among the first who will submit;—they will vow and swear,—address and congratulate,—*seemingly* pray and give Thanks,—and perhaps lend a helping Hand to weaken in some Respects *that very* Party which they wish to support, if by this Means they may deceive to *greater* Advantage, and afterwards *more effectually* destroy, those who are foolish enough to rely on their false Pretences.—The many People of the Land, who became *only* the *nominal Disciples* of MOSES,

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yet

yet as his *sincere Followers* (according to the Opinion of some) subjected themselves to all the painful Rites of the *Mosaic Institution* (a), and actually helped the *Jews* (b), against those who sought their Hurt, when once they saw that the *Jews* had Power over them.

4thly, *When Persons become Profelytes only in Appearance, like those taken Notice of in the Text, we may behold in them the true Picture of a finished Hypocrite; than which there is no Character more odious in the Eyes of God and all good Men.*

Persons devoid of Honour and Honesty, suiting their civil and religious Principles to the Fashions of the Times, or rather acting

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(a) What we translate, *became Jews*, is but one Word in the Original, viz. מְיֻדָּאִים and, in the Opinion of very good Judges, of such a *strong active* Signification, as to import *their stirring up themselves by all Means*, to judaize, or to make themselves be esteemed *Jews*, leaving nothing undone that might clothe their Professions of *Judaism* with an Air of Truth and Sincerity.— But, if any one should apprehend that these Profelytes were not circumcised, or should even think that their Professions went no further than that of great Friendship for the *Jews*, and a seeming Earnestness to assist them; yet what is observed concerning pretended Converts, in this third Remark, will nevertheless remain true in general, and is verified by daily Experience.

(b) *Esch.* 9. 1, ~ 5.

a mere Part, and pretending to be what they are not;—*Jews* outwardly, *Heathens* inwardly;—In their Lips the Law of Kindness, in their Hearts hellish Malice;—Open Friends, secret Traitors;—Clothing the blackest Perfidy with the fairest Appearances of Honesty;—Calling the God of Truth to witness the greatest Falshoods;—Appealing to the Searcher of Hearts for the Sincerity of their lying Tongues;—Worshipping in Appearance the true and living Jehovah, adoring in Reality dumb and deaf Idols; *Whose Blasphemy we know, who say they are Jews, and are not*, but are of the Synagogue of Satan (c).

5thly, *This seeming Change from one Profession to another, proceeds usually from the most unmanly and basest Motives, mere servile Fear and Dread: Many of the People of the Land became Jews, for the Fear of the Jews fell upon them.*

Regardless of the Divine Precept, which strictly prohibited all idolatrous Worship (d); neglectful of Nature's Light, that

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plain.

(c) *Rev.* 2. 9.

(d) We find that *Haman* had some Knowledge of the Jewish

plainly enough taught them the *Impiety* and *Folly* of worshipping the Fire, or the Sun, the Moon or the Stars;—Insensible of the Beauty and Advantages of the true Religion as professed by the *Jews*;—Unmoved with the mournful Situation of this innocent harmless People, given up to the Will of their wicked Adversary;—they continued in their idolatrous Practices, impatiently waiting to assist at the intended Massacre of the true *Israel* of God.——But see now these cruel dastardly Spirits, forsaking their Party and its GRAND ABETTOR, as soon as their own Fortunes and Persons are in Danger;—Cringing to *Mordecai*, the Object of their Malice;—Courting the Favour of the *Jews*, the Objects of their implacable Hatred;—Submitting to Tests of *Judaism*, formerly the Subject of their Scorn and Ridicule;—Nay, assembling themselves in the House of God, with those they had assigned to Damnation:——Thus sacrificing, from mere Cowardice, their Patron and their Brethren,

ish Law (See *Esth.* 3. 8.) and many of the *Persians* must necessarily have known, by the *Jews* living amongst them, that their Laws strictly prohibited all idolatrous Worship.

thren, and (what will be dearer to every good Man than Life itself) their Principles, their Honour and Sincerity.

6thly, *It will admit of no Question, that such unfaithful, cowardly and self-seeking Men are by no means to be trusted.*

Many of the People of the Land became *Jews*, so far as PUBLICK PROFESSIONS, and NATIONAL TESTS could make them so; but the *Jews* wisely obliged them to witness their Sincerity by their After-conduct, ere admitted to their Society and Fellowship.

MEN whom no Favours can oblige,—whom no Principles of Justice and Equity can influence,—whom neither Reason nor Religion can gain,—and, as Slaves, are only to be won by the Lash;—compell'd to become FRIENDS and BRETHREN, from the *mere Fear* of suffering as Enemies: These indeed are FRIENDS and BRETHREN in whom one would do well to put no Confidence;—*broken Reeds, whereon if a Man lean, they will certainly go into his Hand and pierce him (e)*; and are doubtless no longer or further to be trusted than the

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(e) *Isaiah* 36. 6.

constraining forcible Cause continues to act.
 — Suppose them free from this Dread of suffering, and they *naturally* return to their old Biass; their Wrath and implacable Enmity, instead of being thus removed, only breaks out the more violently, as the raging Sea, whose restless Billows, having been pent up for some Time, have afterwards broke down the inclosing Fence, and overflow all Boundaries with irresistible Force.

— If any of the *Medes* and *Persians* had been concerned in *former Conspiracies* against the *Jews*, and had often vowed perpetual Friendship when saved from their deserved Fate, whom nevertheless we find *Haman's chief Accomplices* in his present barbarous Plot; would the *Jews* have again trusted these ungrateful perjur'd Men, whom the most solemn Oaths could not bind, nor repeated Pardons reclaim from the Error of their Way? — Again, had there been, amongst the Subjects of King *Ahasuerus*, a SETT of MEN who would not venture a *Darick* (f) in the Cause, which they on all Occasions declared to be the Cause of God;—or who had

(f) A *Persian* Coin, about 1 L. 5 sh. *Sterling*.

had deserted, on the *first Approach* of Danger, ONE whom they called the LORD's ANOINTED;—MEN who had no Fortitude to profess what they alledged to be of Divine Original, when such Profession was attended with the *smallest* Loss;—and had *now changed their Gods* rather than run *any temporal* Hazard;----Mordecai, I dare say, would not have thought it extremely safe *to meddle with Men thus given to Change*; far less would he have entrusted them with a Share in the Management of the *Jewish* Constitution; *especially* if all their Maxims of civil and religious Polity *taught*, nay *oblig'd* them to destroy that Constitution by every possible Method of Fraud and Violence, Cruelty and Oppression.

Once more: It follows as the just Consequence of all we have said, that those that call themselves of a People and are not, generally prove that People's most inveterate Enemies, against whose fatal Contagion the utmost Precautions are necessary.

It will be admitted, that we are seldom in greater Hazard than when in the House of *pretended Friends*, and that Wounds received
there

there are by far the most dangerous.—
 A Viper lurking in one's Bosom has immediate Access to prey upon the Vitals, and, if not instantly pluckt out, will soon suck the very Heart's Blood.---An *open Enemy* warns you of his Approach, that you may prepare for the Attack ; but a *secret Traitor* reaches a deadly Blow while you suspect no Harm, or, *Judas-like*, betrays you into the Hands of Murderers with a Kiss.—Common Prudence, the Law of Self-preservation, Regard to the Publick, and every just Principle of Action, make it necessary that the Governors of *Cities* and *Kingdoms* should search out such perfidious Men, lest they imperceptibly ruine the very Interest wherewith they are intrusted, and which they profess to serve.---It may in *some Instances* be difficult to see thro' *all* the Disguises of ARCH-TRAITORS, but in most Cases the Mask is too thin to screen from the discerning Eye.--Sure it was easy to observe, that *those* of whom the Text speaks were in all Probability only acting *a mere Part*, being hitherto *Israel's* avowed Enemies, and having never once thought of professing *Judaism*,
 till

till *Mordecai* was great at Court, and his People honoured with signal Marks of the Royal Favour (*a*).—As to others, who had not so openly appeared in the Interests of *Haman*, and possibly had *sometimes* assembled themselves with the *Jews*; they would no doubt now talk much of their secret Friendship for *Mordecai*; narrate many of their special Services in behalf of his People, which none *ever before* heard of; and would not fail to brand the wicked Plot of *devoting so many peaceable Subjects as Sheep to the Slaughter*, with all the odious Names which it justly deserved.---But methinks, yet unacquainted with the *Shibboleth* of the *Jews*, their very Speech would betray them: And if we suppose them formerly admitting, tho' by way of Lamentation, that Subjects being the Property of Princes, and *Haman* having obtained the Royal Mandate, had doubtless a just Title to treat *Jews* under *Ahasuerus's* Jurisdiction according to his Will and Pleasure;----consenting tacitely at the same Time to the injurious Reflections cast on these *Israelites*, as a despicable seditious

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Sett,

(g) *Esth.* 8. throughout.

Sett, who could not well be tolerated in Consistency with the true Interest of the Nation (*b*) ; ---or talking, tho' with seeming Regrete, if you will, how *surprisingly* the Fates had prospered *Haman's* Enterprize, and were ready to crown his utmost Wishes with the desired Success ; ---readily allowing that in vain did any oppose what Heaven had decreed, and had so far countenanced ; to whom Prayers for the Welfare of the *Jews* were as *the Flie in the Apothecary's Ointment*, which spoils the Savour of the whole : --- Or if you figure some of these *Persians*, scarce able to conceal their Joy while the *Jews* were fasting and mourning, employing the Hours of publick Worship in artful Stratagems to pave the Way for the more effectual Execution of this *bloody Decree*, and opening every Passage to the designed Actors of the fatal Tragedy : --- Or if you admit that others of the *present Profelytes* were at first extremely cool in the Cause of the *Jews*, ---who instead of taking Counsel with their Friends, paid (to the Conviction of all) undue Regard to their Enemies ; --- and

(*b*) *Esth.* 3. 8.

and were at length found *sollicitously contriving* how to remove from the City *Shushan* such as were bound in Honour to have helped the oppressed *Israelites*: ---- On these Suppositions, it would have required no great Penetration, to discern the *Heathen* under the Disguise of the *Jew*.----One could have been at no Loss to know whence their after flaming Professions in behalf of *Judaism* had its Rise, and what Regard would have been shewn to them by *Esther* and *Mordecai*.

It is indeed very possible that there were in *Ahasuerus's* Court some more cautious Hypocrites, whose *professed Friendship* for the *Jews* might have been of longer Date, and who had called themselves of *Israel* from their first Appearance in publick Life.----But suffer me to ask, Were these Men *eminently* active in promoting the most pernicious Schemes *equally* hurtful to their Sovereign and Fellow-subjects?-----Did they ever attempt to have removed from before Queen *Esther* all that wished well to *Jerusalem*, and sought the Good of the House of the Lord our God?-----Were they concerned *oftner*

than once in projecting Laws to divide and oppress the Church of *Israel*?----Did they fold their Hands, when the Decree was *first issued* out to kill and destroy the *Jews*?-----Did they remain unactive when the fatal Plot *seemed just ripe* for Execution?---Were they even a *dead Weight* on every Measure proposed for averting the impending Vengeance?-----Did they seem willing that a whole Nation should perish, *rather than* that their private Malice should not have full Vent on those who differed from them?---Were the *true Children of Zion* the Objects of their Hatred, Contempt and Revenge?---And in fine, who were their chief Companions, Associates, Servants, Favourites?—With whom had they the most intimate Connexion?—Or who had received distinguished Marks of their Favour?---Do you answer me, *The known Enemies of the Jews*?---Then, suppose these *Persian-Jewish* Courtiers to have passed under any Name you please, call them *Infidels* or *Believers*, *Heathens* or *Jews*, I am bold to say, that Power and Influence in *such Hands* must have appeared to all the *Jews*

a strange Way indeed of promoting their truest and best Interest.-----The small Assistance which their Dependents possibly gave to *MORDECAI*, when once the Fear of the *Jews* fell on the People of the Land and no Man could withstand them, was, methinks, too trifling a Pretext for their *Satraps* to merit any Favour, or gain any Credit with the wise and prudent *Mordecai*; who without doubt considered the discrediting *Summer-day Friends*, as one of the most effectual Means by which he sought the Wealth of his *real People*, and spoke Peace to all his *true Seed*.

I might have enlarged these Remarks, and added many others that deserve our Regard, but have already exceeded the intended Limits of this Discourse;—and shall therefore leave the further Illustration of this Argument to every one's particular and After-reflection. *We speak as unto wise Men; judge ye what we say.*

May

May the Eyes of our gracious Sovereign be ever towards the Faithful of the Land!---The Righteous be always in Authority under him, and his People always rejoice!---May Peace remain within our Walls, and Prosperity within our Palaces!---May Zion's God abide our God for ever and ever, and our Guide even unto Death!

FINIS.

E R R A T A.

Page 23. Line 24. for *Acquaintances*, read *Acquaintance*.
 P. 55. l. 6. for *whence come*, read *the fatal Source of*.



220. 19. 8^r



